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were thus examined, making a total of 250,000 separate items of observation. The present pamphlet enlarges upon the importance of such investigations, explains the methods and instruments employed, and gives the blanks to be filled up, but does not indicate the results obtained. Professor Sergi has discussed the same subject in his book, *Educazione ed Instruzione* (see *Pedagogical Seminary*, II. 473), from which this brochure seems to be a reprint.

#### B. ARTISTIC AND ÆSTHETICAL.

*Evolution of the Æsthetic.* W. H. HOLMES. *Proc. Amer. Ass. Adv. Sci.*, Vol. XLI. (1892), 239-255.

The address of the vice-president, section H of the American Association, is devoted to the study of the non-essential arts of man, the science of the beautiful, which has to deal with actual phenomena, with facts as hard, with principles as fixed, and laws as inflexible, as do the sciences of biology and of physics. Professor Holmes treats briefly of the æsthetics of the individual, of national and race culture evolution, and discusses the probable order of the development of the various æsthetic arts, which he thinks to be: painting, sculpture, architecture, music, poetry, the drama, romance and landscape gardening.

*Indian Songs. Personal Studies of Indian Life.* ALICE C. FLETCHER. *Century Illustr. Mag.* (New York), Vol. XLVII. (1893-'4), 421-431.

An investigation, by personal experience, of the general character of the music and poetry of the Siouan tribes, with whom the author is intimately acquainted. There are mystery songs, thunder songs, war songs, choral and historical songs, children's songs, lovers' songs, religious songs, etc. The musical instruments were the flute, whistle, drum, rattle. The following passage is worth remembering: "The native ear is precise as to time; a retard occurs only in the mystery, dream and love songs; in any other a variation of the value of a thirty-second or a sixty-fourth of a beat is sufficient to throw the tune out of gear to the Indian. Syncopation is common, and the ease with which an Indian will sing syncopated passages in three-four time to the two-four beat of the drum is remarkable. One of our own race could hardly do this without careful training and much practice. An Indian's ear is as keen for time as his eye for tracks in the forest."

#### C. SOCIOLOGICAL (and related subjects).

*Le Rire et la Liberté.* A. PERIJON. *Revue Philos.* (Paris), XVIII. (1893), 113-140.

Laughter is, in a general way, the sign of liberty—visible liberty, in fact, the *vis comica*, the sense of the ridiculous, the tendency to laugh, belong to every age, to every people; some have more, others less. M. Perijon writes interestingly of the sociological aspects of laughter.

*La Logique sociale de Sentiments.* G. TARDE. *Revue Philos.* (Paris), XVIII. (1893), 562-594.

A study of the social *Gefühl*. According to M. Tardé, the heart of society is a piano, which, from time to time, gets out of tune, and for centuries would fail to do full justice to any one if there did not appear at long intervals some tuner—apostle, founder of a religion, mystic, great popular reformer. When one of the chords

vibrates no longer, or is dissonant, society is ill. In the ages past, much progress has been made. To be sure, society has still its disturbances and its revolutions, but the old spirit of coterie and clanship with its bloody feuds has given place to the spirit of party, which is surely an advance towards social peace and quietude. The dialectic of social logic consists, therefore, in according and equilibrating the diverse or even antagonistic sentiments, and in substituting for them a system more stable by increasing the proportion of sympathetic sentiments at the expense of the antipathetic, which are bound up with them. The most general fact which the history of human society reveals to us is the continual increase of the social group in extent and in depth; family, tribe, city, state, federated dominion, mark the line of progress. The system of social logic tends ever to base itself upon a maximum of love and a minimum of hate. The author touches briefly on loyalty, democracy, war, glory, religion, social unions, national hatred, class hatred, domesticity, friendship, love, morality and urbanity, amusements, recreations, public festivals. Everywhere he sees the advance of that international spirit, that instinct of common desire, common ideas, common hopes, common beliefs, which are agitating humanity more and more as the years go by.

*School Statistics and Morals.* W. T. HARRIS. *School Review* (Ithaca), Vol. I. (1893), 218-225.

In this paper the United States commissioner of education tells us what the late census has to say of the relation of education to morals. Dr. Harris thinks that while the claim that the number of convicted criminals has increased must be allowed in face of the facts, the fostering of honesty, truth, temperance, fortitude, thrift, etc., in the schools has had a large share in producing the favorable moral and industrial conditions existing in the state giving the largest amount of schooling to each inhabitant.

Interesting from another point of view is W. Addis' paper: "Ten Years of Education in the United States," *Ibid.*, 339-353. Here statistics of taxation, salaries, attendance are considered.

*The Psychological Basis of Social Economics.* L. F. WARD. *Proc. Amer. Ass. Adv. Sci.*, XLI. (1892), 301-321.

The author's conclusion is that "the advent with man of the thinking, knowing, foreseeing, calculating, designing, inventing and constructing faculty, which is wanting in lower creatures, repealed the biologic law or law of nature, and enacted in its stead the psychologic law, the law of mind." The old political economy is true only of irrational animals, and is altogether inapplicable to rational man.

*The Relation of Economic Study to Public and Private Charity.* J. MAVOR. *Annals Amer. Acad. Polit. a. Soc. Sci.* (Phila.), IV. (1893), 34-60.

This is the inaugural address of the new professor of political science in the University of Toronto. Professor Mavor discusses at some length Le Play, who, in 1829, began the series of family monographs, and General Booth, whose life and labors amongst the poor of London are called upon for many illustrations. The use of economic students lies in their investigation and interpretation of conditions and facts. What we need in the study of economics to avail us in practical affairs is insight, insight, and always insight. It should not be said: "You are disobeying the